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WEEKLY REVIEW.

—A friend in Calcutta has kindly sent us the following, dated April 18:

"The meeting at the Seamen's Bethel last night was largely attended. It had not been called in the interest of the total abstainers, and it was expected that a strong stand would be made by the advocates of the bar in the Sailors' Home. When, however, we came together, not a single captain or seamen could be found ready or willing to say a word for the bar. A number of captains and one seaman spoke in the strongest terms against it and were cheered to the echo. Several landsmen also spoke on the same side, and then the secretary of the Home made a long, and not very temperate speech, some parts of which were listened to with marked impatience. At the close, a vote was taken with the following result; for retaining the bar, 17; against, 109. This result is very significant. It is now clearly apparent that the sailors themselves are overwhelmingly in favor of abolishing the bar. It remains to be seen what the Committee will do. A deep interest is felt in the question in the city, and it is not likely that the present agitation will permanently cease till the bar is abolished."

—A writer in the *World* asks:

"Why is it that Messrs. Moody and Sankey seem to avoid Chicago? I thought that their mission was to procure funds wherewith to build a church there, yet they appear to have a rooted disinclination to return to that city."

It is a great compliment to a man, when, in order to denigrate his character, you are obliged to invent something. Messrs. Moody and Sankey spent four months in Chicago, from October to January last, preaching daily. Mr. Moody had no mission to procure funds. The new church built for his former flock, was completed and occupied some time before his recent visit. The *World's* paragraph has been quoted by a contemporary.

—There are 1,969 communicants and 8,408 adherents connected with the American Mission in Madura, S. India. This Mission was commenced in 1834. From the Report just received we learn that the missionary force numbers 24, viz. 10 men and 14 women. The average time of service of the men is 21½ years. There are 17 Native ministers, 14 of whom are pastors. There are Christians in 292 villages. Rs. 5,059 was contributed by the Native Christians. The gain in church-members was last year 89. The schools are 115 in number; scholars, 2 180. We shall place some extracts from this Report in our Miscellany.

—The Bombay Tract and Book Society celebrated its Jubilee on Tuesday last, in the Baptist Chapel. The friends present, numbering about 360 persons, took tea together. Afterwards addressess were made by Mr. Stothert, Mr. Spencer (Senr.), Mr. Bowen, Captain Oldham, Mr. Macpherson, Major M'Causland, and Mr. Blake. Mr. Bowen was in the chair. The Report was read by Mr. Simpson, the Secretary. The addresses were very good. One of the resolutions embodied a plan for a Jubilee Fund, to be expended in printing religious works suitable for the Natives of this country. In supporting this motion Mr. Macpherson called upon the friends of the Society to put their sympathy in the form of immediate subscription, and there was a response at once Rs. 1,200 were subscribed on the spot. References were made in the addresses to the late Major Candy, many years President of the Society, and the author of a number of its most popular Marathi tracts, to the late Mr. Hume of the Am. Mission, Secretary of the Society for many years, to whose energy and wisdom a great deal of the Society's usefulness is due, to Dr. J. Murray Mitchell, and others. No one, we believe, has written more for the Society than Mr. Baba Padamanji, the high character of whose works is well known. Mr. Baba has now the direction of the Colportage work of the Society, and is Editor of vernacular publications. Mr. Simpson has been elected Secretary for the coming year, and Mr. Park (at present at the Pulney Hills for his health) Secretary to the Vernacular and English Publishing Committees.

—Here is a sad and suggestive story told by a poor lad just from prison, to one of the kind men in London who 'care for the perishing':—

"Father, a master-carpenter, died three months after my birth. We used to live in a comfortable house in Marylebone, but my mother had to sell all my father's tools and our furniture bit by bit. While she was alive I used to go to school, but when she became too weak, from consumption, to work any longer, she went into the union. Shortly after she entered the workhouse, she died. I was kept for three years in the district schools, and was then put out as kitchen-boy in a large hotel. I was discharged because I was not strong enough for the work. For nine months I wandered about the streets, and *I did not sleep ten nights in a bed all that time.* One night I was sleeping out under some steps, with another boy younger than me, when a policeman locked us up. *I was sent to gaol for three months,* but the other boy was let go. *I saw him in prison, however, about a week before I was discharged.* I used to live by going round to carpenters' shops to beg shavings to sell to bakers, and by getting cabbage-leaves from greengrocers to sell to cow-keepers at a halfpenny for a bushel. What I want is to learn a trade, sir."

Wistfully he looks with tear-filled eyes into our face, and sighs heavily as he awaits our decision. How emphatic are his thanks when we promise him our help, and the desired opportunity "to learn a trade"!

Here we have Civilization and the Gospel contrastively illustrated. Our boasted civilization finds a poor boy sleeping under some steps because he has nowhere else to sleep, in that great city where there are hundreds of thousands of families with enough and to spare, and it treats the poor homeless boy as though he were a burglar, and sends him to gaol to spend some months in the society of the most depraved men under the sun. This is what it does for him in the way of education. After this apprenticeship in vice, it turns him adrift again in the streets, with a solemn warning not to sleep where a policeman can find him, but without any suggestion how to obtain a place to lay his head, except the tacit suggestion that it will go no harder with him if he steals. There was a cry that went up to heaven from Sodom, and there is a cry that goes up to heaven from London. But on the other hand, how pleasant it is to know that many an excellent Samaritan like Dr. Barnardo and Mr. Fegan are nightly going their rounds, looking under steps and into boxes and barrels, for these waifs of society, that they may give homeless ones a true home, and fit them to earn their living and lead useful lives.

—The Czar has proclaimed war, and his troops are now advancing against Turkey, on both sides of the Black Sea. The Turkish troops are massed in Bulgaria, ready to meet the enemy at whatever point may be chosen for the transit of the Danube. They have even occupied Kalafat, in Roumania, on the N. side of the Danube. The Russians are at Galatz and Bukharest, and a small force is marching against Kalafat. Kars is also threatened. Bulgaria appears to have no railways, except the one from Rustchuck to Varna. Should Bulgaria be the principal seat of war, as seems likely, Turkey will not be able to count upon the sympathy of the population. She has done her best to alienate them from her rule, and cause them to pray for the success of the Russians.

—No less than 15,000 clergymen of the Church of England have signed a memorial to the Bishops on the subject of intemperance. They appeal "to you, our fathers in God, in the name of our Master and for the sake of our country, for help and guidance in our endeavours to secure the serious attention of the legislature to a fearful and widespread evil." We fear the Bishops will be as much embarrassed as the king of Israel was when Naaman handed him the letter of the king of Syria, asking him to get the bearer healed of his leprosy. We can hardly call this movement "a crusade against intemperance." We are reminded rather, of the cartman in the fable, who cried lustily to Hercules, instead of putting his shoulder to the wheel. We would be glad to learn that these 15,000 ministers had bound themselves to abstain from all intoxicants, until there should be no more need of their example, and to urge upon their parishioners to follow them in this. One of the mightiest forces in Great Britain is fashion. It is fashionable to drink, unfashionable to be an abstainer, and if these conditions could just be reversed, intemperance would receive a deadly blow. In the days of Nebuchadnezzar, as soon as it was known that "the princes, governors, captains, judges, treasurers, counsellors, sheriffs and rulers" had consented to bow down to the image, that settled the question for all the rest of the community. And so it is now. While the gentry drink, their is little hope of staying the masses from drinking freely. This memorial, however, shows that people are getting their eyes open to the portentous evil, the cancer that is eating out the life of the nation, and in this respect it shows progress.

—We beg to recommend to our readers the Fund for the Relief of European and Eurasian Poor, administered by the Rev. T. K. Weatherhead, Girgaum, and other gentlemen associated with them. It is an excellent institution, undenominational in its action, and well worthy of confidence.

—Sir Philip Wodehouse has completed his gubernatorial term, and leaves Bombay on Monday next. A dinner was given in honour of His Excellency on Thursday, by the members of the Byculla Club, at which Sir Richard Temple, the Governor elect, was present. Sir Richard will remain in Bombay through the hot season.

—We have received a Prospectus of a Grand Lottery for one Lac of Rupees in aid of the Fund for the Mayo Memorial Town Hall at Allahabad. This is a very singular way of doing honour to the memory of the late Lord Mayo. It is so much more convenient than the common method of giving money out of one's pocket. The drawing of the Lottery will be conducted by the Committee of the Mayo Memorial Hall Fund. They seem to be in blissful ignorance of the law which prohibits Lotteries. It seems that the regard for the late Lord Mayo's memory is so shrivelled and shrunken that no one will give money, even for lighting and furnishing the Allahabad Town Hall; the Lottery

is to aid in "completing, lighting and furnishing" the said Hall.

—The *Dnyanodaya* contains a very interesting account of the conversion of a Mahomedan Cazi at Satara, to the faith of Christ. He is 55 years of age. His interest in the Gospel was first awakened by hearing Christian Kirttans. He was publicly baptized in the Am. Mission Church on the 6th inst.

Mr. R. C. Morgan, Editor of the *Christian*, lately visited America. On his return, he met with a large number of friends in the Lecture Hall of the Y. M. C. A., and gave an account of what he had seen of the Lord's work there. Mr Graham, late M. P. for Glasgow, took the chair.

The Chairman, in briefly introducing the subject of the meeting, said we might well be lost in astonishment at the wonderful things which the Holy Ghost had wrought through our brethren, Messrs. Moody and Sankey, when they were in this country. And if there were any possible suspicion as to the reality of the work here, what has happened since they left England, has afforded ample confirmation of our highest estimate of their work.

We take the following notice from the report of Mr. Morgan's address:

It is the practicalness which steadily keeps the eye on the means necessary to desired ends, that makes Mr. Moody so determined to seek the unity of ministers and Christians generally as an indispensible condition of success. The results of this at Chicago, proved that God was working there, for opposers were silenced by seeing the churches and their ministers forget their differences in the one overwhelming purpose of winning souls.

The same adherence to the principle of adapting the necessary means to the desired end, leads to the short, sharp, incisive style of address; the constant use of illustration; the watchful care to secure good ventilation; the rule of keeping the doors closed during prayer or preaching, or the singing of any special hymn; and all the attention to little things, which is unnoticed because it makes everything go so harmoniously; but the lack of which is almost sure to be evident when anyone else takes the reins of the meeting.

Mr. Moody, who is always learning, as well as preaching, has been led to see that it is of essential importance that evangelists should remain long enough in a locality to *finish* the work God has given them to do. A week, or even a month, is not enough in large and influential centres. The first few weeks often only suffice to awaken, to arouse, to alarm, and not seldom to provoke, antagonism. And where the visit is successful, and souls are converted to God, it is too much to suppose that ministers, to many of whom the evangelist's methods are new, should be able to carry on a work which has scarcely had time to secure their confidence, and preparation for which was scantily contemplated in their collegiate course.

Mr. Moody and Mr. Sankey deplore, as a great mistake, the shortness of their stay in this mighty city. The more one thinks of it, the more strange it seems,—not that we spent so much money on the Agricultural Hall and the Opera House, but that we used them for so short a time—not that we built the Bow-road and Camberwell halls at so great a cost, but that we pulled them down so soon. If Messrs. Moody and Sankey had left Chicago in a month, comparatively little would have been done; certainly there would have been no such visible and tangible result as exists there now in quickened ministers and churches; in multiplied membership; in the sale of the Bible increased threefold, and its use a hundredfold; in a thousand drunkards saved; in whole families added to the family of God; in leading commercial men, gathering their *employés* together and encouraging them to seek, first, the Kingdom of God and his righteousness; in the house-to-house visitation of rich and poor; in the falsification of that saying which is generally too sadly true—that among women

> "every woe a tear may claim,
> Except an erring sister's shame;"

and in the ten thousand other ways in which, out of the abundance of a heart renewed by the grace and filled with the love of God, the mouth speaketh and the hands act.

It would seem that God is bringing this question to an issue—Can the drunkard be saved, and how? The narrative of the lad whom the disciples could not heal, but whom the Lord delivered by a word, affords the answer.

"Why could not we cast him out?" "Because of your unbelief. Howbeit, this kind can come forth by nothing but by prayer and fasting." The first and only hindrance is unbelief. But the kind of faith needful for this work comes not forth from God, and this kind of devil goeth not forth from man, but by prayer and fasting. Speaking generally, and with large margin for exceptions, the Church of Christ has tried prayer without fasting; and total abstainers have tried fasting without prayer; and so the demon of drunkenness tears its victims still.

On the general question of dealing with, and seeking to remove, this gigantic hindrance to the Kingdom of God in the world, Mr. Morgan went on to say that he believed God has a controversy with two classes of people—first, with Christians, that we have not set our faces as we ought against the drinking customs of society, which have been the prolific source of this evil; and next, with those who have taken up the principle of abstinence, that they have looked on drunkenness more as a thing that works awful mischief and misery among men, than as a heinous sin against God, and have treated it as a speciality with which the Gospel is unequal to cope. Let us now recognize the fact that even by this very sin, terrible as it is, God is giving us the opportunity of showing forth his saving power. And the very circumstance that this sin leaves its mark upon those who are slaves to it, becomes a proof of the reality of the change when that change is brought about. So that every converted and "reconstructed" drunkard is a living and walking gospel—a patent evidence that he has been turned from sin to God. The thing is as manifest to the outward senses as were the miracles of Christ.

The Bombay Guardian.

SATURDAY, APRIL 28, 1877.

WHAT IS SAVING FAITH?

[We wrote on this subject in our issue of Dec. 30 last, under the head of "Friendly Words to Educated Natives." The following are some additional remarks on the subject:—]

As a matter of fact there is nothing that has such control of our lives as faith. It is not ordinarily faith in God, but faith in man. A person undertakes a voyage to a distant country; he traverses oceans and lands, and exposes himself to various dangers, in order to reach it; he has never seen that country, and has no personal knowledge of it; but he has heard of it, and there is not the sligtest doubt in his mind that this very country will be found at the end of his journey, and that it will answer to the description he has had of it. All this is in faith. Faith is the reception of testimony. A man is dangerously ill; he calls an experienced physician, and submits, in all respects, to his treatment; he takes various drugs, about which he personally knows nothing; he recovers, and his recovery is due to the faith he had in the physician; for, without this faith, he never would have trusted himself to the doctor's guidance. A man has only to consider the matter, and he will find that he is exercising faith all the day long. He eats his meals in faith; he has confidence in the cook, though perhaps he never exchanged five words with him; he takes his seat in a carriage in faith, though perhaps he does not look in the driver's face; he lies down to sleep, without examining the rafters of the roof over his head, to see if they are sound. Society could not exist without faith between man and man. Columbus embarked on his great expedition for the discovery of a new world in faith; his faith was gloriously rewarded.

Even in matters of religion, the majority of men have a great deal of faith, but it is faith wrongly bestowed. We have no right to yield our confidence to any one, without some good grounds for our confidence. You may not trust your life to a physician, without some evidence that he is a competent man. Faith does not exclude evidence; it demands it. You eat the food set before you, because you know that men are governed by their interests, and you believe it is for the interest of the cook to give you wholesome food, and not to poison you. We commit a letter to the post in faith, but at the same time we have good *reason* to believe that the letter will be carried to its destination. Our confidence is rightly reposed in a person when we have *evidence* that he is trustworthy. Many men place themselves, in religious matters, at the direction of their priest or gooroo, without having first ascertained that the priest or gooroo is competent to direct them. We are bidden to prove all things. By their fruits ye shall know the true teacher and the false.

Jesus Christ, when on the earth, said, "If I do not the works of Him that sent me, believe me not." They that saw him, saw plainly that he did not seek his own glory, did not desire the honour that cometh from man, and was not governed by self-interest. All that looked at the matter without prejudice, found proof that the prophecies were fulfilled in him, and that he was sent of God to save mankind. The honest enquirer sees that Christ is altogether worthy of his confidence. Let him, then, have faith in him. This faith immediately establishes a *vinculum*, a bond of connection between Christ and the believer. The promises all become his, and, drawing nigh to God in the name of Christ, he finds that God receives him and blesses him. Especially, the great promise of the gift of the Holy Spirit is fulfilled; the Spirit comes to him to dwell with him, to strengthen him for the conflict of life, to reveal the love of God, to purify his heart, to make him a new creature. He is now a changed man, and is guided in all things by the will of God; but he is careful not to trust in these new and good works, for if he does, it will be a breach of faith, a rupture of the vinculum, a forfeiture of Christ. We stand by faith. All the way along we keep looking to Jesus; we live by the faith of the Son of God; we abide in him as the branch abides in the vine, and this is salvation.

The great hindrance to a true faith in the true God, is the consciousness of our own past unfaithfulness. We have not been careful to do the will of God, even so far as we knew it, and we have not been anxious to know it better. Now the salvation we need is one that will inspire us with confidence toward God, *notwithstanding our sense of guilt*. The salvation offered us in Christ exactly meets this need, seeing that the righteousness of Christ becomes ours when we believe on him, and we draw nigh to a holy God in confidence because of the satisfaction God has in the atoning work of his Son. But unless our nature be changed at the same time, and the disposition to sin be replaced by the disposition to do God's will, pardon would do us little good. Of what avail that yesterday's sin be forgiven, if to-day I resume the fetters of sin. Salvation includes both pardon and a new nature. And both these are found in the salvation offered in Christ.

There is a certain harbour on the coast of America which it is very difficult to enter when the wind blows from a certain direction; formerly, there was a pilot living in the place who was the only man that could take a ship safely into the harbour, at such a time. A ship was seen one morning making for the harbour, and the pilot hastened out in his boat to meet her. But he found the captain unwilling to accept of his services. The captain had obtained a pilot at another port, and was trusting to him to take the vessel in. The pilot of the port assured him that he alone could safely take the vessel in, and begged of him to entrust the vessel to his care, if he did not wish to see it lost. The captain, however, had confidence in his own pilot, and would not receive him. The rejected pilot then moved off in his boat. After a little reflection, however, the captain concluded that he had made a mistake; so he signalled to the true pilot, who returned, came on board, took charge of the vessel and guided her safely to her anchorage. Here we see that the captain was imperilling his ship through misplaced confidence, and that the thing which saved him and his ship and crew was an act of faith in a competent party, involving the complete surrender of the ship into the care of the pilot. This illustrates the way of salvation by Christ. The

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sinner, conscious of his danger, abandons all self-guidance and the guidance of the world, and commits himself and his destinies into the hands of Christ; not partially and temporarily, but fully and forever.

WHOSOEVER. II.

BLESSED is he WHOSOEVER shall not be offended in me. These words of the Lord Jesus were addressed to the messengers of John the Baptist, who had been sent to him with the enquiry, Art thou he that should come, or do we look for another? It was a strange enquiry. At least it seems strange to us, whose minds have been long familiar with the evangelical representations of Christ. If we had grown up with altogether erroneous ideas of the office and character of Christ, and had then had presented to us the true account, we too might be tempted to doubt the correctness of this. John had proclaimed the coming Messiah as invested with extraordinary and irresistible power, burning up the chaff with unquenchable fire, and clothed in such majesty that the most exalted of God's servants would think it an honor to loose the latchet of his shoes: one in whose presence the kings of the earth would tremble, and at whose word they would hasten to put away their iniquities. Yet Jesus is buried in Galilee, among a company of fishermen and tax-gatherers; John the Baptist, on the other hand, is called to stand before King Herod, and is emboldened to charge home upon the king the sinfulness of his course, and to terrify him with the vision of the wrath of God. Herod indeed, at the instigation of Herodias, had seized John and thrown him into prison. But was there not in the land a greater than Herod? Was not Jesus the Messiah? And was it not the special vocation of the Messiah, to judge between the righteous and the wicked, and visit these latter with the retribution of God? John called to mind the closing prophecy of the Old Testament; "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked." Yet Herod pursues the even tenor of his way, violating the laws of God and man, treating the prophet of God as a malefactor, scouting the word of God, and just as absolute in his wickedness as though there were no witness for God in the land. In ancient times, kings were made to tremble in the presence of the prophet of God; but here was One who was understood to be the Lord of prophets, the Son of the Most High, the long-expected Messiah, and Herod hardly seems aware that there is such a being as Jesus of Nazareth. As the days of John's imprisonment rolled on, his disciples could not but express their surprise at the abstinence of Jesus from all such displays of power as would have sent conviction to the hearts of the enemies of the truth. John himself is unable to explain the mystery. He that is least in the kingdom of heaven, enjoying as he does the plenary teaching of the Spirit, has an advantage over the greatest of prophets, living before the resurrection of Christ; for he knows that Christ came not to judge the world, but to win the confidence of men and atone for their sins.

But let us note with pleasure what John does with the doubts and questionings concerning Jesus that were brought before him. He commits them to Christ himself for explanation. He knows that Jesus is true and faithful and worthy; whatever he shall pronounce right must be right, whatever he shall pronounce wrong must be wrong. Let us thus act with our doubts if we have any; or if any are brought to us that we cannot solve, let us ask Jesus for their solution. Christ will give hearty welcome to those who come to him for explanation of their difficulties. Perhaps some one will say, I doubt even whether Christ is now existent, so as to hear my petition. Go, then, to the Christ that is in the Gospels, and carefully consider Him who is therein revealed; you will soon find out that He liveth forever, and your doubts will be elucidated.

To be offended in Christ, is to be hindered from believing in him, by some thing in his procedure or in his words, or in the attitude of men towards him. Many are offended in him, in these days, because some who are reputed learned and intellectual do not trust in him. Others are offended in him, because so many illiterate and obscure persons believe upon him. Many are offended in him, because of the sacrifices involved in discipleship. Many are offended because his power is not manifested in an overwhelming manner, because he does not trample his enemies under his feet and exhibit unequivocally his matchless supremacy. And some, who have professed to be his, are offended, because they have reverses and trials, and God's love is not shown in the way marked out previously in their calculations. And some are offended, because the people of Christ, with whom they have to do, do not make so much of them as they think should be made. Some are offended because they gauge the love of Christ by their variable feelings, and thus impute to him the mutability that belongs to themselves.

Blessed is he, whosoever shall not be offended in Jesus the Christ. Whose faith is not staggered by the unbelief of others. The love of Christ has been verified to such once for all, at the cross. By faith they get the victory over the opposing or despising world, over tribulation, distress, persecution, famine, nakedness, peril, sword. A legion of devils waits upon each of these seven words, making war upon the believer's faith. But he knows whom he has believed, and will not accept of the caricatures of Christ thrust upon him by these enemies.

God is not power, but love; power is just a servant of love, making plain its path; the lion waiting upon Una.

REV. NEHEMIAH GOREH.

"HEREBY shall all men know that ye are my disciples, if ye have love one to another," said the Lord Jesus Christ. The Rev. Nehemiah Goreh has found out a more convenient test than this. He says virtually: Hereby shall it be known that ye are my disciples, if ye belong to the Established Church of England. No measure of the fruit of the Spirit will avail you, if you do not belong to the Established Church. There have been a great many admirable men in the Church of England, men whose ministry God has greatly blessed, who were nevertheless singularly in the dark as to the true character and real functions of the Church of England. It was necessary that Mr. Goreh, the Hindoo, should be converted, in order that the discovery should be made that the straight gate and narrow way that lead to everlasting life, is the straight gate of the Established Church of England and the narrow way of the State-paid Church. Mr. Goreh was once a Hindoo Brahmin, but has now found out the true Brahminism, and has gone on a mission to the unenlightened people of the Church of England, to persuade them that theirs is the only true Caste, and implore them to come out from among all dissenters and be separate. St. Augustine had his mission to England in the sixth century, and the Rev. Nehemiah Goreh has his in the nineteenth. The people of this country ought to be very much interested in this remarkable Mission. Brahminism, instead of suffering a defeat in the person of this new apostle of the East, is asserting itself under modifications suited to the 19th century. Mr. Goreh has been for some years labouring in different parts of central India, as a missionary of the S. P. G., with very indifferent success. But it has now dawned upon him that he has a higher Mission, viz., to Brahminize the Church of England. We acknowledge that we have been rather tardy in taking notice of this Mission. Better late than never. Mr. Goreh is diligently making the people of England acquainted with the fact that there is a frightful amount of good feeling between the Church of England and other Christian bodies. At a Conference held at Grantham by the Society for the Propagation of the Gospel, Mr. Goreh said:

"The state of Native Christians in India, as far as any experience reaches, is simply this, that they know no essential difference between the Church and the Dissenting bodies. We are not taught to look upon the Episcopacy as the Divinely-appointed channel of the Church's life. The nature of the intercourse kept up by the missionaries of the Church with Dissenters is such that it is impossible for us to think that there is any real difference between the Church and the Dissenting bodies. When not only the missionaries of the Church and their native converts habitually join with Dissenters in regular and occasional prayer-meetings, and when not only native converts are never given to understand, that it matters at all if they attend Dissenting Churches for Sunday worship, but when Dissenting ministers are invited into our Churches to address our people there from platforms; and more than this, when they are asked to mount our pulpits and to preach to our congregations in our Churches on Sundays; and even more than this when an ordained missionary of the Church goes and receives in a Dissenting place of worship their Lord's Supper: when, I say, such things are done by our teachers, the missionaries of the Church, is it possible for native Christians to believe there is any real difference between the Church and Dissenting communities?"

Mr. Goreh has at length, after many years of ill-rewarded labour, discovered that he has a higher mission than that of trying to convert a few Hindoos of low caste; he must labour to put the Church of England upon her true Brahminical basis, and separate herself from the miserable Shoodraism of the sects.

"Mr. Goreh deprecates with great energy the present brotherly co-operation and communion practised by Churchmen towards Dissenters. The Episcopacy should be regarded as the only divinely-appointed channel of the Church's life, and all other forms of Church government should stamp those who adhere to them as outside the pale of the Christian Church. The conversion of native Christians to Ritualism should be the grand object, and the conversion of the heathen to Christianity take a very secondary place. Indeed, according to this learned and earnest Mahratta Brahman convert, it is better that the people should remain heathen, than that they should become Christian *dissenters!* He fully endorsed the statement of the Ritualistic Bishop Copleston of Ceylon, that "though a million were converted by the effort of the Baptists, the evil would in the end greatly outweigh the good done in the first instance."

These unscriptural views were actually endorsed and approved by an influential body of Bishops and Clergy of the Church of England!! The address was received with "loud and prolonged applause," and the speaker received "hearty thanks" from the Bishop of Lincoln!!

We recommend that Mr. Goreh should remain in England. There are myriads of persons in the Church of England, who do not observe Caste at all, but mingle very freely with their "brethren" of other churches, and it might be well for him to try and enlighten them as to their Brahminical position, before he returns to waste his energies upon his countrymen.

NOTICES.

We have received from Lieut. S. Churchill Rs. 58 for the Rev. Narayen Sheshadri.

Received Rupees 10 for Rev. Narayan Sheshadri's Famine Relief Fund, from Egatpoora, for April.

Received for the United Ev. Services from J. V. Rs. 5; J. J. Rs. 5.

Epitome of News.

SATURDAY, APRIL 21.

—*Christian:* "An effort has been made to add yet another to the already too numerous temptations of City men, by converting the large vault area under the Royal Exchange into a restaurant and billiard saloon, which unquestionably would be a fruitful source of evil to hundreds, if not thousands of clerks and others who go to and fro in the City daily. A memorial has been signed by the Committees of Lloyd's and the Stock Exchange, of all the leading bankers and mercantile firms, the Postmaster-General, the Young Men's Christian Association, and no fewer than 1,275 youths engaged in various trades, and, moreover, the Lord Mayor, himself an eminent

merchant, has expressed his entire approval of the object of the memorial—which is, to protest against such a use being permitted of these vaults. The *Daily Telegraph* and the *Echo* both warmly advocate the refusal of the license, and have written excellent articles on the subject. We trust for the sake of the youth of the Metropolis, this proposal will not be permitted to be carried into effect." (The license has been refused. Ed. *B. G.*)

—The following statistics, quoted from the *Medical Examiner*, illustrate the tendency which has prevailed for the last few years to make a run on certain favorite remedies :—In 1855 the central pharmaceutical establishment of the Parisian hospitals furnished 282lb. of chloroform ; in 1875 the quantity had risen to 616lb. The increase of chloral from 1869 to 1875 was from 10lb. to 720 lbs. ; bromide of potassium 6lb. in 1855, 1,600lb. in 1875 ; morphine 1lb. 6oz. in 1855, 20lb. in 1875. The progress of alcohol, considered as a therapeutical agent, is especially worthy of notice. Between 1865 and 1875 the consumption of alcohol in the hospitals increased from 1,270 to 40,000 quarts. Brandy does not appear on the list until 1862, and four quarts were supplied. In 1875 the quantity had risen to 4,108 quarts. Rum followed nearly the same rate of progression, during the same time, from 35 to 5,682 quarts. A remarkable fact brought to light by these statistics is that in proportion as alcohol rose leeches fell. Up to the year 1839 one million of leeches were annually supplied to the Parisian hospitals ; during the last 12 years the annual supply has been about 50,000. It is to be borne in mind that the antiphlogistic and contra-stimulant methods had been chiefly applied to cases of more or less prolonged febrile excitement, subsequently giving rise to considerable depression—in other words, to typus and typhoid fevers. So long as the doctrines of Brodssais influenced French practice, depletion and starving were continued throughout the whole course of such cases. The returns from the Central Depot show that French practitioners have gradually accepted the views entertained in this country, and now adopt moderate stimulation, combined with support in cases which were formerly treated by the lancet and the leech.

—Fund for the Relief of European and Eurasian Poor.—This fund was first suggested on the 21st November 1871, and has now been in active operation for five years. Its aim is, primarily, to relieve deserving European and Eurasian poor, who, from sickness or want of employment, often need *temporary* help ; it supports also the aged and widows who are unable to maintain themselves or find work. Its mode of relief is by tickets for bread, rice, tea, sugar, and wood. In emergent cases, rent is paid ; but no money is given, except under special circumstances. Where there is a fair prospect of employment elsewhere, railway fares are paid, a ticket being secured at the station. Relief given has been as under in 1876—Bread (loaves) 9,969 ; rice, lbs., 4,023, and wood, bundles, 8,513. Rev. T. K. Weatherhead, assisted by Mr. Kobke, the City Missionary, afford invaluable information and assistance.

—The account of a pilgrimage to Mecca is published in the papers. The following describes the visit to the great shrine : " At eleven o'clock myself and my son performed the *dakhili* (entering the House of God), this being the general day for males only. The crowd of piligrims was such that though we managed to ascend a few steps, we were unable to go higher, and were compelled to come down again. After waiting for a short time, we made another attempt, and with considerable difficulty succeeded in getting in. The place was perfectly dark, it being close, on all sides, and the door-way itself was entirely blocked up. Inside the oblong house there was scarcely room to walk, for some people were pushing and squeezing themselves inward, and others rushing outward. However, with very great trouble and perseverance, we managed to finish the circuit, asking blessings, and saying prayers of repentance at certain corners, and the two central pillars, and at the closed window (a small hole scooped out in the wall), at the instruction of our Mutawif. Whilst praying, I happened to step on the prostrate body of some person who had perhaps fallen down by the crush of the crowd, or been overcome by the heat ; but at this time we were told to repeat two prostration prayers (it then struck me that the man might have been praying), which being quite impossible then, I reserved till we had come out. The heat and crush were so great that the perspiration ran down in streams, and we could scarcely recognise others with whom we came into contact. Having emerged in this distressed and uncomfortable state, we said the prayers that we could not repeat inside.

" The *Khwajah Saras* (eunuchs) stationed at the doorway and on the staircase struck the pilgrims with their canes, instead of maintaining order. This irregularity and its consequent inconvenience could be obviated by allowing only a certain and reasonable number of pilgrims to enter the House at a time, an arrangement which would enable pilgrims to perform their religious ceremonies thoroughly and conveniently."

" At 8 o'clock in the morning, the inside of the Kabatullah (the House of God) was washed, and the small brooms used for that purpose were thrown away, which the pilgrims outside scrambled for with a view to carry them home as sacred relics. Some people were so poor that they sold the brooms thus obtained for money. People consider it meritorious to wash their faces with, and even drink, a little of the water which flowed or was thrown out after washing.

"This mountain (Jabal Nur) is greatly less in height than Jabal Sur. Here underneath the dome is a large clipped stone, in the reft of which the Prophet's breast was cut open by two angels, his heart taken out and washed in cold water, and then replaced. We lay down in this fissure one after another and prayed while in that position."

Monday, April 23.

—*Bombay Gazette* : "With to-day's *Bombay Gazette* is published, as a supplement, a large-size coloured map of Turkey in Europe, and Bessarabia, compiled from the latest and most authentic sources, and showing the roads and railways, the rivers, mountains and mountain passes, and the names of all the places given in Keith Johnston's Royal Atlas. The map is lithographed on good paper, so that it may be kept as a guide to the operations of the approaching campaign." This is a handsome map and will, we are sure, be most acceptable to the subscribers of the *Gazette*. Copies can be obtained from the *Gazette* office, for 6 annas each.

—Yesterday, a European sailor died suddenly in the Marine Lines Road. He was found lying by the side of the road, and died a few minutes after he was discovered. A quantity of opium was found in his pocket.

—Another sailor, belonging to the *Stornaway*, swimming in the harbour yesterday morning, was seized by a shark, and died before he could be taken out of the water.

—On Friday evening last, at the close of the usual prayer meeting in the P. and O. Dockyard Library, the congregation presented Brigadier Gell with a Bible, and the lady members of the congregation presented Mrs. Gell with a Church Service.

—At a meeting held in London last month, Mr. Joseph Weatherley spoke of the results of Messrs. Moody and Sankey's work in London : " He could tell, from personal knowledge, of at least a dozen young men either preparing for the ministry of the Word, or who had already entered upon it, who were brought to the Lord through Mr. Moody's instrumentality.

A mission, he told us, has just been conducted in St. Pancras. One of the lady workers there was converted at the Agricultural Hall. Her testimony for Christ has been most remarkable, and she has been the means of leading all her servants to the Saviour. Mr. Weatherley also mentioned the case of a gentleman well known to many, who was brought to Christ at the London meetings. At his country residence he now gathers together, every Sunday, some 200 to 300 of his neighbours from the surrounding villages to hear the Gospel. At least forty decided conversions had already resulted. Then there was a wonderful work of grace going on at the present moment amongst the boys at Eton. Some of those who were converted were writing letters to their friends, importunately beseeching them to accept Christ as their Saviour. Another instance is to be found in the case of a porter at one of the large centres of commerce in London, who was led to Christ through Mr. Moody's preaching at the Camberwell Hall. Nearly every day he was now to be seen speaking to other porters about salvation. One young man, convinced of sin at the Opera House, went down to the country the other day and got a whole village together to hear the Gospel. Such were only samples of the blessed fruits of the London meetings ; and, added Mr. Weatherley, there would doubtless be many more well-authenticated cases if Christians generally had sought out the young converts, and helped them on in their new-born life."

—The *North-Western Advocate* sums up in its leading editorial some of the apparent results of the great revival in that city. Some efforts was made to secure the number of those professedly converted or reclaimed during the meetings. To such persons reporting their names a book was given from Mr. Moody. Ten thousand books were thus distributed. Between three and four thousand persons were known to have united with the different churches of Chicago ; about one thousand with the Methodist societies. The Christian churches throughout the city have been greatly revived, and the evangelical work is still pressed forward with great earnestness and success. The *North-Western* thinks, however, that the work accomplished in Chicago is but a small fraction of the good that has resulted from the great meetings conducted by the evangelists, and that will ultimately grow out of the inspiration they have given to Christian work.

—There are 6,497 miles of railway open in India, and 9,416 miles are sanctioned.

Tuesday, April 24.

—*Bombay Gazette* : " Shere Ali has, it is thought, been upset by the Turkish war cry for Islam, his ignorance being so deep that he fancies the Mussulmans of Turkey really intend to carry on a holy war against all Christian nations, though in fact they rely chiefly on England to save them from destruction by the armies of Russia. In spite of his wrong-headed braggadocio, the Government of India still wishes to be patient with him ; for it owes him no resentment, and he can do India no harm. His so-called *jehad* is said to have been a lamentable failure, the border tribes not caring to take up arms against the English, who, it was plain, had no design against their independence ; and the political arrangements made with Khelat are considered to have neutralized his influence for evil by giving British troops ready access to Candahar."

—287,760 persons are employed on the relief works.

—*Bombay Gazette* ; Calcutta, 23 : " A large public meeting, chiefly attended by natives, was held at the Town Hall, Calcutta, on Saturday last, the Sheriff presiding, for the purpose of protesting against the Presidency Towns Magistrates' Act. Resolutions were carried, deprecating the extension of magistrates' powers, and against the injury caused by the Act to the system of trial by jury."

—The Hon'ble J. G. Coleman has responded to the late appeal of the Bishop of Madras on behalf of the Friend-in-Need Society, by sending his Lordship Rs. 10,000 to be held in trust, the interest arising therefrom to be devoted to the relief of distressed Europeans and Eurasians in any way the Society may think proper.

—*Civil and Mil. Gazette* : " The Chief Engineer of the Indus Vally Line hopes to have the line open from Mooltan to Sukkur by the end of July. Beyond Sukkur the work is not neglected, although the present effort is to open only as far as Sukkur. The line is quite complete from Kotree to Shewan, thus leaving only the short break to Sukkur from Shewan to be completed after the first effort has been successful. If the river behaves, there is every reason to hope that the line will be open right through within eighteen months from this date."

—*Times of India* ; Suez : " The prisons of Egypt are a crying sin, in which the most dreadful misery is found. It appears that the prisoners are not fed, except by the charity of the public, who are allowed to give them food through the barred gate. Should a prisoner be found in a dying state, he is removed and taken to the Arab hospital for treatment, but till he is in the last stage of exhaustion, he is uncared for, and is left to his own devices."

—The Rangoon and Prome Railway is to be opened May 1.

—Should the Church Mission Parent Committee waver in their maintenance of the rights of the Tamil Cooly Mission and its adherents against Bishop Copleston, it is more than likely, says the local *Observer*, that the London Mission will be asked to take the oversight and supply the superintendents, catechists, &c., from their Travancore Mission. So far from wavering, the Ch. M. Committee are sending out laymen to aid the Cooly Mission.

—A writer in the *Lucknow Witness*, describing a visit to Lahore, says : " Mr. Forman took me to the Bible-lesson room. It was the most nearly fitted room I saw. Appropriate colored mottoes adorned the walls. About 40 boys were seated upon the mat. An intelligent-looking Christian man stood on one side, but facing this interesting group sat a lady at a *harmonium*. She taught through song the glorious gospel of the blessed Christ. And the boys sang. Such singing I have seldom heard in India from so large a number of natives. The harmony and time, so difficult for native boys to strike, were perfect. Thus this good lady sits all the day singing for Jesus, first with one class, then with another, while the teacher I noticed standing, gives instruction in the gospel to the same. No wonder our friend has the

love and confidence of the boys and young men. Such attention to the spiritual as well as to the mental requirements of the scholars has its reward. The Sabbath previous to my arrival three young men, Mahomedans, were baptized. May God keep them! There is a peculiarity in the conversion and baptism of these young men worthy of notice. Though all the publicity which usually attends these ceremonies was allowed, the attendance of the school was in no way affected."

—At the Brooklyn Theatre, just before the cry of "fire"—in which fire over 300 persons were burned to death, the orchestra played, mockingly, the favorite religious tune, "What shall the harvest be?"

—The *Bengal Magazine* for February has an article on the Methodist Conference (in Moradabad, last January), from which we make this extract:

"The attitude which the missionaries should assume towards the Good Templar movement was made the topic of an animated debate in one of the sessions of the Conference. As the object of this movement is to suppress drunkenness and oppose the drinking customs of society, the prevailing sentiment was one of sympathy and hearty good-will; but a letter from the secretary to the Society read, together with the action taken, or rather the attitude maintained, by the presiding Bishop, made it manifest that it was the opinion of the American authorities that all connection with the Association, such as might interfere with purely evangelistic work, should be deprecated. One of the missionaries, a young man of superior education, vehemently opposed Good Templarism as likely to be construed into a reflection on the power of the Church to correct social abuses or abate social evil; and another, while approving the movement in general, censured what he called the tomfoolery connected with it. The principal objectionable and obnoxious feature of the movement, however, was not indicated by any of the gentlemen who took a part in the discussion; but before pointing out this feature, we most distinctly avow our sympathy with, and respect for, the motives which have led many God-fearing and pious men to cast in their lot with Good Templars in the country. There is confessedly associated with it, as with the kindred association of the Free Masons, a deal of mummery and tomfoolery; and this appears as a sort of pendant to certain devotional exercises. There is therefore a grotesque mixture of the grave and the light, the solemn and the ludicrous. There is playing at knighthood, associated with solemn prayers to God, offered in the name of the Lord Jesus Christ; and this combination appears to us not merely unnatural, but positively objectionable. We believe that there is a time to laugh; and if good people, after a day's hard labor, wish to spend an hour in imitating the bygone ceremonies of knighthood, we see no objection whatever to their doing so. But when they mix up this theatrical amusement with solemn devotional exercises, they do what we cannot help condemning as inconsistent with our love to God and reverence for His holy ordinances. Imagine a man in the midst of a comical performance suddenly kneeling down to thank God for the part already acted, and supplicate blessings for that about to be commenced. It is not denied that the Templar movement does some good: but all the good it does fails to justify the grotesque combination of solemnity and levity it presents. Nor should it be forgotten that all the good done by Good Templarism may be effected without the help of an apparatus the different parts of which are so unequally matched."

Wednesday, April 25.

—There was yesterday a great row between two bands of Seedies. It began among the women. The *Bombay Gazette*: "Mr. Superintendent Mills and the other police officers of his division succeeded in arresting the ringleaders of each of the two bands, and also the principal mischief-makers in the female portion of their sects. Those who were wounded in the *fracas* were taken off to the hospital for treatment. Some of the Mahomedans, who assisted the police in quelling the disturbance, were severely handled by the Seedies. During the fracas, the whole of Erskine Road up to Kharra Talao was crowded with people."

—Mr. Kirkham has spoken very earnestly and effectively against the Contagious Diseases Act, before the Municipal Corporation. The *Times of India* says: "Mr. Kirkham's arguments are definite and easy to bring to the test, and appear to be as follows:—1st, there is no English precedent for applying C. D. Acts to the general civil population, and it is inexpedient for us to take the lead in a matter in which England is still in uncertainty; 2nd, experience of the working of C. D. Acts shows that the result in the actual mitigation of disease are in the long run more than doubtful; 3rd, such legislation debauches the moral tone of the community; and 4th, it would bear hardly on the poorer classes of native females, by exposing them to indignity and *zoolum* on the part of the agents, police or others, who must necessarily be entrusted with large discretionary powers. The definiteness of these contentions will be serviceable in keeping the debate from wandering, and the Corporation will do well to insist upon their being fairly met before acquiescing in the proposal to request Government to bestow the blessings of Act XIV. of 1868, the Indian Contagions Act, upon Bombay."

—*Indian Chr. Herald*: "We have received the Forty-seventh Report of the Calcutta Tract and Book Society. It is a business-like record of good work done, and an 'advance all along the line' of its operations. The new department for supplying general Christian literature has been very successful. A series of Sunday-school reward tickets in Bengali has been commenced. The sales of vernacular books have been more numerous. The *Jyotiringan* has regained some of its lost popularity. The total issues in 1879 was 184,000 against 139,000 in 1875. In no year since 1859 has there been so large an issue of tracts as in 1876. In 1859 the total number of tracts issued 'gratuitously and by sales' was 165,000, and last year 163,000; in 1859 the gratuitous issues were 150,000, and the odd 13,000 were sales, but in 1876 the gratuitous issues were 45,000, and the sales 118,000."

—Same: "A scientific expedition round the world is, we read, being arranged in America. The voyage, which, it is estimated, will take two years, is to be performed by a first-class steam-ship of 1,000 tons burden, fitted with saloons for study, lectures, and work, and provided with steam launches and a sufficient armament. The object is to visit points of general and special interest, especially localities nearly or quite unknown to naturalists; to study their architecture, archæology, and geology, as well as fauna and flora, and so to make collections. The scientific corps will consist of a faculty of ten, composed of professors of the leading universities. There will be accommodation in the vessel for from sixty to eighty students."

Thursday, April 26.

—*Bombay Gazette*: "The kind of historical knowledge which is really wanted, and what should be taught to Indian students, consists of facts which may help them to understand how a great nation like England has grown and become organised. A mere knowledge of the facts that have been recorded about notable men and their doings, will not help a man to understand this, nor will it teach him how to become a useful member of the community. Instead of having his mind burdened with such unprofitable lore, an acquaintance with the phenomena of the social, political, and industrial progress of a State like England, as compared with that of his own country, is what the Indian student really needs."

—The Amba Ghaut road, to connect Rutnagherry with Kolapore, has only now been sanctioned.

—*Bombay Gazette*; London, 6: "The Ritualists have had a grand illegal revel this Eastertide. In six or eight of the London churches, the customary processions were headed by crucifixes, not crosses, and incense was as freely used as in the Roman churches. But far more remarkable than the vagaries of these extreme men, has been the petition of high churchmen, just published in the London *Guardian*. It gives more substance to the ritualistic party than they have hitherto been able to claim. But I think too much importance has been attached to that document. It sufficiently destroys itself by the extravagance of its demands. A prayer to the Archbishops and Bishops, that the church shall become superior to the state, that she shall make her own laws, and that the function of Parliament shall be to endorse them, is a daring attempt to reverse the position of master and servant. It might have come from the pen of a Mackonochie, and the surprise is that it should have received so many eminent signatures as it has done."

"There is a great scandal in ecclesiastical circles. A man holding a world-wide reputation, has become involved in pecuniary difficulties, and his hierarchy, who have never regarded him with a friendly eye, are appealing to Rome to have him removed."

—Same; Lahore, 25: "The governors and chiefs of all the provinces are invited to Cabul for a conference. The tribes of Candahar and Farah engage to support the Ameer in a *jehad* against the British, provided Mahomed Yakoob Khan and Mahomed Sheriff Khan are released and appointed to commands. Asmutoola Khan and Arslan Khan are chief advisers of the Ameer. The former is appointed commissioner of the Cabul frontier.

The Ameer has received letters from Turkistan reporting the arrival of three Russians for surveying the Oxus.

—The amalgamation of Oudh with the North Western Provinces has been cordially approved by Her Majesty's Home Government.

—A correspondent, writing from Kulu, mentions a case in which ignorance and superstition were taken advantage of by a little plain roguery. One of the hill rajas fell sick, and the Brahmins declared that nothing but a medicine composed, *inter alia*, of powdered rubies and emeralds, would effect a cure. The Raja was fool enough to give his singular medical advisers Rs. 3,000 for the purchase of jewels for the compost, but they, like wise men, pocketed the money and administered a simple prescription of the bread pill order to their credulous patient!

—The Honolulu *Gazette* of February 28 contains an account of a remarkable submarine volcanic outbreak in Kealakeakana Bay, near the entrance to the harbour. The natives report that the eruption occurred on the morning of the 24th, appearing like innumerable red, blue, and green lights. In the afternoon, several boats visited the eruption, cruising over the most active part, where the water was in a state of peculiar activity, boiling and appearing as if passing over rapids, or very much like the water at Hell Gate, New York. Blocks of lava, two feet square, came up from below, frequently striking and jarring the boats. As the lava was quite soft, no harm was done. Nearly all of the pieces, on reaching the surface, were red hot, emitting steam and gas strongly sulphurous.

—*Bombay Gazette*: In the Royal Fusiliers, Belgaum, a general court is now sitting for the trial of a private who seems to have spent a considerable period of late in the Yerrowda Jail, and who, a few weeks since, refused to be placed under arrest. The wretch, having obtained some twenty rounds of ammunition, proceeded to make a stand with loaded rifle against the guard. He fired at least eighteen shots, several of which passed close to the men who were sent out to take him prisoner. A cross fire ensued, near the parade-ground, during which the over-zealous adjutant, Lieut. Clarke, incurred the greatest risk of his life—one bullet grazing his saddle, and one striking his horse, laming him beyond hope of recovery. On Tuesday last a gunner C/4 R. A., in a fit of violence, dared to strike a bombardier with his carabine, breaking his jaw, and seriously endangering his life. A few days ago, the contagious influence of desperate crimes appears to have affected a sober, steady, young soldier in the Royal Fusiliers, who in a strangely deliberate manner, with no assignable motive, shot himself through the brain.

—The Seedees concerned in the Erskine Road fracas have been fined.

—1,594 Europeans used the tramway last Monday. The other passengers were about ten times this number.

—*Times of India*: "The *Times'* Belgrade correspondent reports that on the 2nd April, the Russian army on the Pruth consisted of 400,000 men—about 120,000 more than in any previous estimate—"in fine condition, fully equipped and ready for action." It was believed in the army that, spite of peace rumours, a move would be made about the 1st May. From the same authority we learn that the Turks assert they had on the 5th April 200,000 men on the line of the Danube, and that Varna has been made the strongest of the quadrilateral fortresses."

—Same: "To-day we present our readers with a facsimile of a sketch made in Constantinople of the Turkish 'House of Commons' assembled in debate. Beyond commemorating what will be a famous episode in Ottoman history, the very drawing has a quaint and curious interest. The Turkish deputies speak sixteen different tongues, but pure Turkish is the only language in which they may address the House. They come from all the provinces of their huge empire, and Arabians, Syrians, Greeks and Armenians sit side by side; but as one correspondent was somewhat brusquely told, they are here 'all Osmanlis,' and a finer study, he adds, 'I have never seen, some for the artist, and some for the detective.' We are told elsewhere that the more provincial members had to be guarded on arrival from the wiles of the sharpers who infest Constantinople. The proceedings in the House would perplex the oldest reporter in the 'gallery' at Westminster. The first duty of the members was to secure seats. This they did by pasting pieces of paper upon their seats, with their names written thereon, and the names of their fathers and grandfathers, and the wish that God may give them long life."

—Same; London, 6: "There's Mr. Ruskin, now. A good many people, especially those who pride themselves on being 'men of the world,' or 'men of business,' or 'practical people,' think that he has made an exquisitely comic exhibition of him-

self in his frank disclosures of the disposition of his property. That a man should have spent £32,000 on his poor relations, and £84,000 in forwarding various schemes which he honestly believed to be for the good of his fellow men, seems to these 'practical people' a sure evidence of lunacy. Mr. Labouchere, as the mouth-piece of these persons, says, with a fine assumption of superiority, "Mr. Ruskin's case is another illustration of the truth of the saying that men of genius ought not to be entrusted with money." I fail to see the force of the illustration. Mr. Ruskin has spent his money as he thought best. He has done some noble acts of generosity, of which both those who had claims upon him in regard of relationship, and those who had no such claims, have been the grateful recipients. He has for once shown the world that riches do not necessarily make a man niggardly and penurious and selfish. It is true that by so doing he has thrown into bolder relief the niggardliness and penuriousness and selfishness of other rich men, and they are naturally angry with him, for rich men are, as a rule, the least liberal and generous and kindly of human beings. Contrast, for example, the charitable donations of the ordinary rector of an English parish with those of his wealthiest parishioner, and you will see how meanly the rich man shows beside the poor man."

—Same; Kurrachee: Two deserters, presumed to be from the 56th and 83rd, respectively, have been murdered in Candahar Bazaar.

—*Overland Mail*, April 6: Amongst the deaths recorded this week are:—Sir W. Hanham, Bart.; the Countess of Lucan; Sir E. B. Baker, Bart.; Field-Marshall Sir J. F. FitzGerald, G.C.B.; Lieut.-Gen. H. W. Whitfield, 2nd W.I. Regt.; Lieut.-Gen. F. R. E. Rowcroft, C.B., Indian Army; Lieut.-Col. E. V. P. Holloway; Major-Gen. H. D. Innes, Madras Army; and Mr. G. Wood, late Dep. Commr. of Scinde.

The Am. Secretary of War sent the President's letter to General Sherman, instructing him to cause the withdrawal of the troops, which was accordingly carried into effect. The withdrawal causes great rejoicing throughout South Carolina. Mr. Hampton sent the President a letter of thanks, guaranteeing the preservation of peace. The Southern Republicans generally are restive under what they call a surrender, but Mr. Chamberlain makes no opposition.

The New York papers bring details of the execution of the Mormon Bishop, John D. Lee, for his complicity in what is known as the Mountain Meadow massacre.

He left a written confession of his part in the massacre. He says a band of 130 emigrants were passing westward through Utah. Brigham Young and his Council gave orders that they were at all costs to be prevented from approaching, and a party of soldiers under Lee were appointed to drive them back. By flattering devices the emigrants were enticed to Mountain Meadow, where their encampment was attacked by Indians, who were, however, driven away. Lee then appeared, and undertook to make peace. He induced the emigrants to disarm, and the women to divide from the men. His followers then attacked and slaughtered the whole, except seventeen children, and annexed their effects. Lee solemnly affirmed this was done under direct instructions from Young, who approved the deed when reported and showered favours upon Lee. Before the massacre, they had a prayer meeting, and Brigham Young said their act was sanctioned by a divine revelation. The latter subsequently destroyed Lee's journals.

Friday, April 27.

—*Madras Mail*: "Intemperance, which is the chief social evil in England and Scotland, threatens soon to become a national calamity also in India."

—Deaths last week, 861. By cholera, 54.

—During the month of March, 150 ships passed through the Suez Canal. The receipts of the company amounted to 3,000,000f.

—It is hoped that the works on the Choral Ghaut division of the Holkar Railway, will be finished by October next, enabling the line to be opened from Mhundwa to Indore, throughout, during the cold weather.

Miscellany.

—*Zion's Herald*:

We have in our day felt called upon to say a good many severe things in reference to our Southern fellow citizens. We have not perhaps felt as much sympathy as we ought for their terrible losses during the late civil war, but there is one drop which has just fallen into their cup of bitterness, for which their heartiest foes might feel moved to proffer them sincere pity. Mr. Martin Farquhar Tupper has been visiting the South. He spent quite a period in Charleston, S. C. The well-known "chivalry" and elegant courtesy of Southern families quite melted him over. He has been born again; we should say, however, rather of the flesh than of the spirit. All his former British sentiments as to the horrors and wrongs of slavery, as heretofore existing at the South, have vanished into empty air. He humbly asks forgiveness for the shocking misapprehensions under which he has been laboring. All this might be endured. But he catches an inspiration also, unlooses his Pegasus, and runs such a raid over the South as that happy "sunny land" never suffered before. The extortions of "carpet baggers" are nothing to be compared with such an affliction. He tells them, in amazing stanzas, that the world has entirely "misjudged, mistrusted and maligned" them; that they fought, in the late struggle, not for slavery but for liberty. The beautiful relation that had, by divine appointment, existed among them, had a few blemishes, indeed; but was a blessing after all, even if somewhat disguised.

Doubtless there had been some hardships and cruelties,
Cases exceptional, evil and rare.
But to tell truth—and truly the jewel 'tis—
Kindliness ruled, as a rule, everywhere!
Servants—if slaves—were your wealth and inheritance,
Born with your children and grown on your ground.
And it was quite as much int'rest as merit hence
Still to make friends of dependents all round.

He hastens to make his confession, meekly kneeling upon the knees of his noble soul:—

Generous Southerners! I who address you
Shared with too many belief in your sins;
But I recant—thus—let me confess you—
Knowledge is victor and everywhere wins:
For I have seen, I have heard, and am sure of it,
You have been slandered and suffering long,
Paying all slavery's cost, and the cure of it,
And the Great World shall repent of its wrong!

There! we are almost sorry for the South. Their punishment is greater than average men can bear. To go down to posterity immortalized in such strains is worse than to have Mr. Chamberlain for Governor!

Selections.

NOAH.

BY REV. J. G. GREGORY, M.A.

Opening our Bibles at the fifth chapter of Genesis, we read in the 28th verse, "And Lamech lived an hundred eighty and two years, and begat a son; and he called his name Noah, saying this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord has cursed." (The word Noah meaning *rest* or *comfort*). Are we by this to suppose that Lamech made the same mistake respecting his son Noah, which Eve made about her son Cain, when she said "I have gotten *the* man from the Lord?" Probably not. We must remember that wickedness was then raging upon the earth, and Lamech may have received testimony from God that Noah was to be His servant, by whom He would carry out some great work of judgment and grace.

THE EARLY LIFE OF NOAH

is without record, except so far as this: a retrospect is taken of five hundred years, and the brief testimony declares that "Noah was a just man, and perfect (sincere) in his generation, and Noah walked with God." And these few words are prefaced by the assertion, "These are the generations of Noah." Which means simply *this is an epitome of Noah's history*. And if so—he was a good man indeed, for he was just and sincere in all his dealings, and he was in fellowship with God. But more than this, we read of him in Hebrews xi., that he was a man of *faith*, and that he became (by the great act of faith which he carried out) "the heir of the righteousness which is by faith." And yet again, in the second Epistle of Peter, chap. ii., we find it recorded that he was "a preacher of righteousness." Thus the several testimonies concerning his life before the flood prove that in heart, by word and by deed, Noah was a faithful servant of God. A man raised up for holy purposes, a witness to the justice and grace of the Most High amidst a word of wickedness,

GOD'S DETERMINATION REVEALED TO NOAH.

"And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Comparing Scripture with Scripture, we find a very clear statement of the reason for this determination on God's part. The wickedness abounding on the earth in those days was no ordinary matter. It was wickedness resulting from a well-organized attempt on Satan's part to obtain the dominion over the world he had corrupted.

"The Sons of God (Gen. vi. 2) saw the daughters of men that they were fair, and they took them wives of all which they choose. . . . There were giants (the *nephilim*, or fallen ones) on the earth in those days; and also after that when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old—men of renown. The term "sons of God" is found only five times in the Old Testament Scriptures. Three times out of the five in the Book of Job. We read there in the first and second chapters, of Satan coming among them as being himself a son of God, though a rebel against the Divine will. Also in the 28th chapter we find it recorded that at the creation "all the sons of God shouted for joy." Then once again, we have the expression in Daniel, 3rd chapter, where Nebuchadnezzar saw one in the furnace of fire "like unto the (a) son of God." In all these cases angelic beings are evidently intended; nor can we justly doubt that it is so likewise in the instance immediately before us. Compare the earlier part of this 6th chapter of Genesis with which we are engaged, with the 6th and 7th verses of the Epistle of Jude, concerning the angels which left their own habitation, and whose sin was like that of Sodom and Gomorrha! Or, again, observe the juxtaposition in which Peter places the *fall of the angels* and *the flood* in his 2nd Epistle, 2nd chapter, 4th and 5th verses.

Do we not see, when we thus place Scripture with Scripture, that Satan made in these first ages

A TREMENDOUS EFFORT TO GAIN THE DOMINION OF THE WORLD,

which, through his subtlety, had fallen. He would people it with a progeny of evil ones, to fill thereby the whole earth with violence, and throw its very foundation out of course. Hence the flood. God would, with one grand act, entirely clear the surface of the globe from the monstrosities of sin which were quickly spreading over it. So He declared to His servant Noah, "Behold I, even I, do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under Heaven, and everything that is in the earth shall die."

THE PERSONALITY OF SATAN.

We must take a brief lesson for ourselves at this point. Men in our days are thinking very lightly of Satan and his power for evil. They are prone to ignore his personality, and the revealed fact that he is the prince of the power of the air, a mighty organization of wicked spirits prepared, to what extent we know not, for the overthrow of our faith, and the leading captive to eternal misery the immortal souls of men. Thank God, *in Christ*, we can resist his utmost deeds of hellish energy, and with our "life hid with Christ *in God*," he cannot harn us, nor effectually stand athwart our heavenward path. But we must beware and not be ignorant of his devices—nor deal with that great Evil one as a mere *influence*, who is indeed a *person* vast in subtley and power, prepared to stand and grapple even with that glorious Michael—the Archangel—who shall lead the hosts of God to final victhry."—(*Word and Work.*)

HUTTON'S ESTIMATE OF GOETHE'S CHARACTER.

BY REV. DANIEL WISE, D. D.

There is a class of so-called literary men, who worship men of genius as gods, who savagely resent the application of Scriptural texts to the lives of their idols, and, with Mr. Lewes in his life of Goethe, denounce as "nauseous cant" all regret at the sad want of morality and religion in many such lives. Carlyle once typified these idolaters at a dinner party when, after uneasily listening to sundry expressions of sorrow from several of the guests respecting Goethe's lack of religion, he said in his slow, emphatic manner, "My hearers, did you never hear the story of that man who vilified the sun because it would not light his cigar?"

This question Lewes designates a "bomb-shell," which "completely silenced the enemy's fire." Very likely. The question contained a discourteous insinuation that previous speakers had censured Carlyle's idol because his ethics and religious ideas did not agree with their opinions. It was the "nauseous cant" of semi-skepticism, sneering at a divine standart of ethics and religion. To such cant, uttered on such an occasion, the only proper reply was silence.

It is this Carlylish spirit which inspires the lesser magnates of the literary world when they so transfigure men of genius as to invest them with an intellectual glory so bright and dazzling, that it prevents the spectator from seeing their moral deformities. Worse still is their disposition to treat the immotalities of men of genius as venial faults—mere

spots on the sun—chargeable to their sensitively constructed natures, and not to be condemned as if perpetrated by common men.

We select, as an example of this disposition to apotheosize men of genius, the critical treatment by many writers of that prince of German literature, Goethe. Of him, DeQuincey says: "His temperament and constitutional tendency was of that happy quality, the animal so nicely balanced with the intellectual, that with any ordinary measure of prosperity he could not be otherwise than a good man. . . . He was eminently capable of self-restraint. . . . We feel throughout the presence of one who, in respecting others, respects himself, who is in a healthy moral condition, fears no ill, and is conscious of having meditated none. . . . In this estimate of Goethe as a moral being, few people will differ with us, unless it were the religious bigot!"

In the same spirit Mr. Lewes says: "Goethe's religion was eminently concrete and devout in its worship of realities. His was the piety of truth. He believed in visible fact; he thought reality in itself holier than any fiction could make it. Human nature was to him a holy fact, and man's body a temple of holiness. . . His works are saturated with a morality such as speaks to every heart not prejudiced," etc.

Alas! that such misleading words should be seriously written concerning a man who in his early manhood scandalized by his wild, bacchanalian dissipation even the dissipated court of Weimar, where it was too truthfully said, that "genius swallowed infinite sausages, drank infinitely, loved infinitely;" who in middle life kept up a *liaison* for years, first with the Baroness Von Stein, and then with the low-born Christiane Vulpius, whom he finally married; who was the author of such sentimental immoralities as the Sorrows of Werther, Wilhelm Meister, and Elective Affinities; who was the greatest of self-worshipers; and who rejected every tenet of Christianity? Dazzled, indeed, must be the man, professing faith, who can discern either religion or ethical purity in the character and writings of Goethe.

We are pleased, however, to observe signs of the growth of a bolder and better criticism in some high quarters—a criticism which views men by the light of Gospel principles. In Mr. Hutton's "Theological and Literary Essay," for example, we find a truer estimate of the great German poet. Hutton is a broad Churchman, far from being orthodox in many of his opinions. Nevertheless, he applies the touch-stone of Christian ethics to Goethe and his works with a fidelity which is refreshing in these days of namby-pamby criticism, such as we find in some of so-called religious journals. Speaking of his character, as expressed in his writings, Hutton says: "The thing that jars upon the mind throughout Goethe's life, in his letters, his books—everything he said and did—is the absence of anything like devotion to any being, human or divine, morally above himself. God he regards as inscrutable, and as best left to reveal Himself. The future life was not yet. From all men he withdrew himself in a sort of kindly isolation, aiding them, but never making any of them the object of his life. The object of his life, so far as any man can consciously and permanently have one, was the completion of that ground-plan of character presented to the world in Johann Wolfgang Goethe." To this self-worship "he was always ready to sacrifice either himself or any body else." Many portions of his works "emulate the pruriency of Rousseau." After marrying Christiane Vulpius, he permitted his most intimate friends to treat her with neglect—a dishonor which led her to form "habits of intemperance." "He was, perhaps, the wisest man totally without moral humility and personal faith whom the world has ever seen. . . Next to Luther he was the greatest of Germans; next—but what a gulf between!"

Doubtless the gulf between Goethe and Luther was as wide as the distance between Dives and Lazarus. The conviction that it was and is so, is inexpressibly painful. Nevertheless, it is forced upon every honest mind that judges the poet's life by the standard of the Gospel's ideal man. In giving expression to it, Mr. Hutton has done good service to society. His essay shows him to be a man whose moral vision is not blinded by the glare of genius; whose moral perceptions grasp the stern fact that intellectual greatness is no cloak for ethical improprieties, and that God will judge the demi-gods of the literary world and the outcasts of society by the same inflexible rules. The splendors of human genius may cause self-conceited critics to see nothing but pardonable piccadilloes in the vices of their idols, but in the court of heaven there can be no such illusion. There, if the world's writers, heroes, and leaders are found guilty of drunkenness, impurity, irreligion and self-worship, they will meet the doom pronounced on such offenders in Holy Writ. There is no respect of persons at the bar of the Eternal One. Critics who forget this great truth, and hold up men known to have been addicted to great vices, to the admiration of mankind, are, wittingly or unwittingly, contributing to the corruption of society. Bad men, however brilliant, should be placed on the highways of human thought as warning men against the quagmires into which they fell, not as examples who may be safely followed.—(*Zion's Herald.*)

SEEKING THE POWER.

BY REV. I. J. LANSING.

In a great machine shop, where my ear was almost pained by the noise of many a rolling wheel, and turning shaft, and running belt, I made diligent search to find the power which caused all this motion.

I sought it first in a standing lathe, near by, whose perfect parts, balanced and burnished, were moving with unvarying precision. Each cog-wheel pointed to another still back of it, till going from one to another I found the last of them on a shaft, and at the end of this shaft, a belt wheel. Had I found the power? Not yet, for this wheel received an endless band, which ran from another wheel on another shaft. I followed that shaft to its end, its moving belt to another shaft, until I found the main belt and the main wheel, turned by the engine crank and rod. Still farther on I must search for the power.

It was not in the engine. When I found the steam-box and the steam, I thought I had the source. But no, there was another pipe, which I must follow to the boilers. These, then, were the reservoirs of power, and this water the agent. Pleased at my supposed discovery, I was looking on in wonder, when all at once the engine stopped, the belts hung motionless, the shafting ceased to turn; and as one came running to see what was the matter, he threw open the furnace doors beneath the boilers, and looking in with him I beheld that *the fire was out!* The black coals lay on the grates, unreddened by flame, for the closed draught had shut off the air, and the burning had ceased. So here I had found the source of all the power and motion; not in wheel, or belt, or shaft, or rod, or water; but in the fire! When that went out, all stopped.

I was studying the machinery of our great Church, as it turns off its wonderful work, and searching for the power. I found it not in the great benevolent societies, not in the General Conference, nor the Annual Conferences, neither in officials, organizations, anniversaries, or reports; nor in our large membership, nor the political and financial condition of the country. The power was back of all these parts of the machinery, in the "fire" where God, like the powerful, subtle oxygen of the air, unites with the souls of the people, which are like the coals of the grate.

Then I looked into a well-managed local church, and considered the edifice, the organ, the leaders, and the congregation. I saw all these with other parts of the church machinery, highly polished, admirably adjusted. Going into the prayer-meeting I beheld the able direction of the leader, the order of the services, the ready activity of the people. But these were not the power. I found it in the heartfelt union of the people's souls with Christ, the blending of the burning air with the otherwise dead coals.

Pursuing my closer search, I found me a man having many a wheel and belt and shaft in his wonderful nature. He was serving God efficiently. Where was his power? I asked, and one answered: "In his energy." Another said: "In his education, his associations, his social position." Others said it was his appearance, his magnetism, his early training, his convictions, his sympathies, his temperament. Still others would have it that his power lay in tact, in skill, in keen insight, in power of self-command. But while some said one thing, some another, I went aside with the man and prayed him to tell me the source and secret of his power. He answered, "I am but a coal, dug from a dark mine. Not my color, nor form, nor exposure to sunlight, neither angles nor lines in me, nor place from which I came, but my living union with the Holy Spirit furnishes my power to serve and glorify God." "How?" asked I. And he said: "I know not how. But as the mystery of the burning coal, where the omnipresent oxygen unites after one certain fashion with the dark, hard substance of the coal, and with it makes light and heat, splendor and power, so by my faith the Holy Spirit makes me alive to God and useful in His work."

Dear Christians, our life is in our union with God. While admiring the machinery for general and local Church work, and for personal enlargement, which this favoring age affords, let us keep the fire aglow. Away from the rattle and roar of the mere machinery of life, let us lay our souls in Christ's embrace, to burn and glow, to live and labor for Him. Have *life* above all things! And if you are now only a machine standing still, rusting and useless, or now and then working wearily, seek unto the God of Isaiah, of John the Baptist, of Peter and Paul, the God and Father of our Lord Jesus Christ, who shall baptize you with the Holy Ghost and with fire. —*Zion's Herald.*

FRUITFULNESS THE GAUGE OF VALUE.

Years ago in Mentone they estimated the value of land by the number of olive trees upon it. How many bearers of the precious oil were yielding their produce? That was the question which settled the vaule of the plot. Is not this the true way of estimating the importance of a Christian church? Mere size is no criterion; wealth is even a more deceiving measure, and rank and education are no better. How many are bearing fruit unto the Lord in holy living, in devout intercession, in earnest efforts for soul winning, and in other methods by which fruit is brought forth unto the Lord? Jesus looks for fruit (Mark xi. 13), His operations upon us are intended to produce fruit (Luke xiii. 9), and if there be none in a church, we may expect to hear Him say over it as He did of old—"And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned, nor digged: but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it."—(*Spurgeon.*)

THE IRON BOOT.

Johnnie Truman had a disease in his foot. It made the bones of his foot and ankle soft, so that they were bending and growing out of proper shape as he walked upon them. His mother took him to a physician to see what should be done with him. The physician told her to get an iron boot made for his foot, and to make him wear it every day for a year. So the boot was made and put on. But Johnnie found it very awkward, unpleasant, and painful. Think of a stiff iron boot on the soft, tender foot of a little boy! He couldn't run; he couldn't jump; he could only drag it wearily as he walked slowly along. Poor Johnnie! It was a very hard thing for him. Sometimes the neighbors would say, as he was limping along, "There goes poor Johnnie Truman with his iron boot. It's cruel in his mother to make him wear it, when he hates it so much."

And sometimes he would go to his mother and say, "O mother, do take this iron boot off! It's so hard to get along with; it almost kills me. I don't care if I am lame; I don't care if my ankle is out of joint; I don't care how I am when I grow up; all I want is to get this boot off;" and then Johnnie would worry and fret, as if his mother had put the boot on just on purpose to give him trouble. Yet it was not so. The iron boot was necessary to support the limb till the bones grew strong and healthy. But Johnnie had no faith in it: he didn't believe it would do him any good. Instead of trusting his mother and the doctor, he was fretting and worrying about it all the time. A lady who was staying at the house got tired of hearing his complaints, and she said to his mother one day, "Mrs. Truman, why don't you take the boot off that boy and let him take the consequences? I am sure I would."

His mother was grieved. She looked with tender love upon her little boy, and as she stroked his head she said, "I must do for my child not what is most pleasant for him now, but what will be most useful for him hereafter. Johnnie will thank me one day for what I am doing now. If he wouldn't think about it so much it wouldn't be so hard to bear. He has a great many things to make him comfortable and happy, in spite of his iron boot, and that won't last long."

Johnnie hung down his head. He felt ashamed of himself. He knew how many things his mother was doing for him all the time, and that even the iron boot was for his good. At last the year of painful trial passed away. The disease was removed. The iron boot was taken off. Johnnie grew up to be a tall, handsome young man, with straight strong limbs, and a firm, quick tread. And what do you think he oftenest said to his mother? Many and many a time he would throw his arms around her neck and say, "O mother, I never can thank you enough for making me wear that iron boot. It was

Government of Maharashtra
on 28 February, 2020

the best thing you ever did for me. If it hadn't been for that, I should have been a poor cripple all my life."

Thus you see how Johnnie's trouble was made a blessing to him. Well, just in the same way every trial that we have is, as it were, an iron boot that our Heavenly Father puts upon us. Don't let us fret and worry about it, but let us bear it patiently, because we may be sure that God intends it to do us good in some way.—*Carrier Dove.*

TELEGRAPHIC NEWS.

Vienna, 19th April : Prince Charles of Roumania is concentrating his forces at Kalafat, which town the Turks are expected to occupy.—The Roumanian army is being mobilized. It is stated that Austria will occupy Bosnia and Herzogovina so soon as the Russians shall have crossed the Danube.

London, 19th : In to-day's sitting of the House of Lords there was a debate upon the motion of Lord Stratheden and Campbell for the production of the papers in connection with the Eastern Question, during which Lord Derby hinted that no hope is entertained of averting war between Russia and Turkey, and that England, whilst wishing not to intervene in the struggle, would nevertheless reserve to herself the right to protect English interests.

20th : After a closely contested election, the Conservative candidate has been elected for Salford.

St. Petersburg, 20th : His Imperial Majesty the Czar has started for Kischeneff to inspect the army, and will return here on the 30th instant.

22nd : His Imperial Majesty the Czar has arrived at Kischeneff, and will review the Bessarabian army on Tuesday, when it is expected the declaration of war against Turkey will be made.

London, 22nd : Mr. Layard has arrived at Constantinople.—OBITUARY.—General Sir William Wylde, C. B., Bart., and Lieutenant General Sir Barke Cuppage, K.C.B., Bart.

Washington, 22nd : President Hayes has withdrawn the U. S. troops from New Orleans.

Paris, 22nd : The agitation among the Ultramontane party is seriously occupying the attention of the French Ministry.

Constantinople, 22nd : The accounts respecting the course Roumania intends pursuing in the forthcoming struggle are most conflicting. The Grand Vizier has sent a despatch to Prince Charles of Roumania relative to his concentrating his troops at Kalafat, and requesting him to act with the Porte.—Mr. Layard has had an interview with the Grand Vizier and has informed him that the rejection of the Russian Protocol by the Porte has rendered support from England impossible.

London, 23rd : In the House of Commons this evening, the Hon. R. Bourke, in reply to a question, said the Russian charge d'affaires at Constantinople had broken off diplomatic relations with the Porte and leaves the Turkish capital this evening.

Constantinople, 23rd : The Porte has requested Prince Charles of Roumania to act with the forces under Abdul Kerim Pacha, and prevent the passage of the Russian army across the Danube.—His Imperial Majesty the Sultan will command the Turkish army in person against the Russians. —A detachment of Russian troops arrived at Bucharest this morning.

Washington, 23rd : The conflict among the political parties in Louisiana has been settled, the Republicans having joined the Democrats.

St. Petersburg, 24th : His Imperial Majesty the Czar held a review of the Russian army assembled at Kischeneff yesterday, at the close of which His Majesty made an address to the troops, in which he urged them to deeds of braver , and wished them a speedy and glorious return to their native country.—A circular despatch from the Russian Government, justifying the proclamation of war against Turkey, was delivered to the Powers yesterday.

Constantinople, 24th : The Russian chargé d'affaires left here last night.

St. Petersburg, 24th : The Emperor of Russia has issued an imperial manifesto, in which his Majesty recalls the interest he has always taken in the destinies of the oppressed Christian subjects of the Porte in the provinces of Bosnia, Bulgaria, and Herzegovina, and his desire to ameliorate their condition by endeavouring to obtain guarantees for their better government. His Majesty states that his entire reign has testified to his earnest solicitude for peace, but that the two years spent in negotiations with the Great Powers have failed before the stubborn refusal on the part of Turkey to execute the reforms suggested. Every refusal of every effectual guarantee, the refusal to accept the Protocol expressing the unanimous views of Europe, and all pacific efforts being exhausted, the proud obstinacy of the Porte obliges a recourse to arms. Being profoundly convinced of the justice of the cause, and confiding in God, his Majesty states that the moment, as foreseen in his Moscow speech, has come for the independent action of Russia in the matter, and that, invoking the blessing of God, he will order his troops to cross the Turkish frontier.—Prince Gortschakoff, in his circular despatch issued to the Powers, justifying the proclamation of war, states that, in seeking to obtain forcibly that which Europe had vainly tried to secure peaceably, Russia thereby furthers the interests of Europe.

Constantinople, 24th : The Porte has despatched a special envoy to Cabul.

London, 25th : In the House of Lords last night Lord Derby, in reply to a question, said that 17,000 Russian troops had already crossed the Roumanian frontier. The despatch, he said, of the Grand Vizier, in which Prince Charles was called upon to co-operate with the Turkish forces under Abdul Kerim Pacha would be referred by the Roumanian Government to the Roumanian Chamber of Deputies, which meets on the 26th instant. In the meantime the Roumanian troops are falling back.

Berlin, 25th : In yesterday's sitting of the German Parliament a debate took place on the army estimates, during which Field Marshal Count von Moltke stated that Germany could not hope for a long period of peace, and alluded to the state of readiness in which France was at present for war, and the unusually large masses of French troops now assembled between Paris and the German frontier.

Constantinople, 25th : Safvet Pacha (Turkish Minister for Foreign Affairs) has sent a despatch to the guaranteeing Powers, in reply to the Russian Imperial Manifesto, in which he states how unprovoked is the present attack of Russia on Turkey, and appeals to the Treaty of Paris of 1856 as a reason for the mediation of the guaranteeing Powers.—The Russians have crossed the Turkish frontier at Alexandropol, and it is expected that they will attack Kars.

Paris, 25th : The Paris papers consider that the speech made yesterday by Count von Moltke in the German Parliament was not hostile to France.

London, 26th : Morning.—Latest advices from the seat of war state that the Russian troops are pouring into Roumania, and that they have arrived at Galatz. A Russian regiment of Cossacks is marching on Kalafat, which place the Turkish troops have occupied. Prince Charles has withdrawn the Roumanian army to the interior. Prince Nikita, at the head of the Montenegrin army, is marching towards the frontier between Albania and Montenegro. The Turkish troops are marching upon Nicksich.

London, 26th : The House of Commons last night negatived, by 417 against 67 votes, the motion for a committee of enquiry into the grounds of the demand for Home rule.

26th, aft. : The main body of the Russian army is moving towards Dabrudscha, and it is considered doubtful whether the Turks can arrive from Widdin in time to prevent their passage of the Danube.

PASSENGERS SAILED.

Per Str. *Trentham Hall*, 21st :

For Liverpool.—Capt Macgregor, Mrs Macgregor and two children, Mrs Tagore and three children, Capt Griffith, Mr Call, Mrs Call and infant, Mrs Anderson and child, Miss McKinnis, Mr E A Hourmn, Mrs Harwood, a lady and child, Mrs Will amson, Lieut L P Coker, Mr Braidwood, Mr Gover, Mrs Gower and two infants, Col A Callender, Mr Walker, Mrs Walker, Miss Walker, Mrs Ridgway, Master Ridgway, Mrs Hughes and infant, Miss Ashburner, Mr A F McKendie, Mr J Ryan, Jr, Mrs Hawkins and child, Capt Hallett, Mr J S M Hamilton, and Mrs J F Fernandez.

For Suez.—Mrs Fleet and Mrs James Moore.

Per P. and O. Str. *Malwa*, 23rd :

For Southampton.—Mr and Mrs R Simson, two children and two infants, Mrs Hamilton Richards and child; Miss Garstin, Mr G Garstin, Mrs Carmichael and two sons, Col and Mrs J Crofton, one child and infant, Mrs Sowris, Mr D C Reid, Mr and Mrs T C Glover, child and infant, Miss Marricks, Mrs Becher and infant, Mrs S Hawthorne, Genl and Mrs Gell and two infants, Mr John Sands (junior), Mrs A Pollock, Mr and Mrs W P Richardson, Mrs Bickerdike, child and two infants, Lieut Col and Mrs Millett, Mr and Mrs Pigott, Sir Lewis Pelly, KCSI, Capt A R and Mrs Davies, Mr Jenkins, Mrs T Fleetwood, Mr Still, Rev Steward and son, Dr Busteed, Col Mowbray Thomson, Mrs Fraser, child and infant, Miss Hutchinson, Col Hutchinson, Mr A F M Abdool Rahman, Hakim Sayyed Wari Ali, Hakim Sayyed Kazim Ali, Mr Joseph Reid, Mrs Hyslop and infant, Col Morley, Rev Mr A N Irvin, Mr and Mrs Rutherfurd, Capt H O Walker, R. N., Lieut H E Rose, and Lt E Donlop.

For Brindisi.—Mr R G Currie, Mr G E Porter, and Mr G M Stewart.

For Venice.—Mrs Rhisdale, Mr and Mrs Quick, Mr and Mrs St F Stacey, Mr G Palmer, B C S, and Mr and Mrs G Lockwood and two children.

For Suez.—Lady Dry and Miss Lee, and Mr M G Ross.

Per Str. *Naples*, 24th, for London :

—Mr and Mrs Jordan and son, Colonel Howitt, Mr Jackson, Mr Mills, Mrs Cooper and three children, Mr Carter, Mr Renton, and Mr Manus.

Domestic Occurrences.

DEATHS.

INSELL—April 13th, at Mirzapore, N. W. P., Edith Annie, the wife of the Rev. Thomas Insell, London Mission, Mirzapore, aged 6 years and 9 months.

WIGHT—April 19th, at Malabar Hill, Florence Maud, daughter of the late George John Wight, and granddaughter of the late Admiral John Wight, Teignmouth, Devon, aged 19 years.

BROOKS—April 19th, at Bombay, Samuel McKeague Brooks, Bombay Police Force, aged 26 years.

STRIP—April 22nd, at the Ahmedabad Farm, Hansole, Frederick Charles, the infant son of James and Sophia Strip, aged 2 months and 12 days.

DICKINSON—April 24th, at Bhosawul, Alfred Frederic Greenshields, child of Mr. and Mrs. James H. Dickinson, from dentition, aged 1 year and 11 months.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th April 1877 at the new rate.

Edward Neal, 30th June 1877, Rs. 6-8-6; C. Macdonald, 1st April 1877, Rs. 6; C. Jacka, 13th May 1877, Rs. 3; Captain J. Healey, 3rd March 1878, Rs. 6; Captain J. E. Winkler, 15th January 1878, Rs. 7-10; Miss S. Fallon, for Postage, Rs. 1; R. Courtnay, 1st May 1878, Rs. 7-10; Dr. John Robb, 8th August 1876, Rs. 20; Mrs. T. D. Paddy, 27th May 1877, Rs. 1-8.

Advertisements.

UNITED EVANGELISTIC SERVICE FUND.

THE following additional sums have been received in aid of the above Fund, and are thankfully acknowledged :

Bombay Guardian, through Editor, of Rs. 13; E. Rs. 10; Miss Scott, through Dr. Partridge, Rs. 4; Mrs. Walker, through Rev. T. K. Weatherhead, Rs. 5. Present Total, Rs. 853.

W. E. GORDON,
Treasurer.

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